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It is no reproach to Christianity that there should be many denominations of Christians. It simply indicates that there is religious liberty, that the minds of all men are not cast in the same mould, and that there is such a thing as progress in the Christian life. Where there is no true Christian life, all may be brought, by adequate compulsion, to subscribe the same set of doctrines; though even then, no two minds will have the same conception of all the doctrines. The Gospel emancipates the minds of men and bestows the liberty to learn of God. The Gospel enters every mind in a way determined to some extent by the peculiarities of that mind. One mind will be more powerfully impressed by this doctrine, another by that. There are vital and fundamental truths that all must hold, and that who truly learn of Christ will hold; but there are other teachings which will be differently apprehended by different minds. The bad thing in denominationalism is when the peculiarities of a system are as much insisted upon as the vital and saving truths. When Christians of different denominations delight to recognize each other as belonging to Christ's one body, and willingly co-operate with each other in efforts to advance the kingdom of Christ, it is, instead of a reproach, a credit to the church and the Gospel. Such is and has been the condition of things in different branches of the evengelical church. For instance, there are missionaries of different bodies in Bombay and other large towns of India, who have always worked harmoniously together, gladly recognizing each other as Christ's laborers. That they do not see alike on all points, simply shows that they have not been subjected by human authority to the Procrustean bed of a man-devised religious system; they have been brought up under the perfect law of liberty. This fact should be recognized and should not be dismissed from view, because some society with more exclusive ideas and principles appears upon the scene.

It is matter of regret that there are some among us with these *exclusive* and narrow ideas. A very severe, but we cannot say altogether undeserved, article appeared lately in the columns of a Poona paper, condemning the course pursued by the Bishop of Bombay in organizing a system of rival missions, withdrawing missionaries from fields where there were no other laborers, where they were greatly wanted, and for which they were specially fitted, to establish them in places where missionaries of other societies had long been laboring; not to aid these, not to co-operate with them, but to avail themselves of the vantage ground gained with great difficulty and many sacrifices, by them. Thus, as we have already mentioned, Kolapore has been occupied, and other places, the seat of long established missions, are threatened. The principal responsibility of this is not with the missionaries, but with the Bishop of Bombay whose scheme it is. The course now pursued is essentially new, in this Presidency; and if there is now to be witnessed any thing like rivalry, or the exhibition of conflicting interests, we demand that the opprobrium of it should fall where it belongs; not upon Christian missions and missionaries generally, but upon a particular body pursuing an exceptional course.

The 'infallible" head of the Roman Catholic church having condescended to exercise temporal sovereignty over a favored territory, the kings of the earth and their subjects naturally look to that elect region to see what true government is. One might confidently expect that the infelicities and miseries incident to ordinary earthly governments would be there unknown; that all classes of the people, high and low, would be there well instructed in the duties of citizenship and animated by a genuine love to the chief ruler, and by a desire to uphold at all costs, the admirable institutions which should make them the envy of the whole world. As for the crimes and excesses, the licentiousness and brigandage, the sloth and ignorance that characterize other nations, we shall surely find no trace of them here. In the capital where this envoy and vicegerent of heaven condescends to hold his court, there will be perfect safety at the dead of night, in the most unfrequented quarter, for any stranger. Any attempt from without to come in between the people and the personified wisdom that rules them, would be met by an uprising of the people that no force could stand against. Whatever else might be wanting in this forced state, two things at least might be calculated upon,—a general diffusion of light, and an undying attachment to the heaven-appointed rule. It is true that the Jews were an elect nation, and belonged to a heaven-appointed system, yet they frequently rebelled and brought upon themselves chastisement. But then the Jews had not the advantage of an infallible head; they set aside the appointments of God from the very beginning, to a large extent; their kings lapsed into idolatry; they altered the statutes of God and mixed their own with them. But here we have that which was wanting in the Jewish system; an infallible sovereign who never dies, each Pope living in his successor, and thus securing all that is essential in a theocracy. The government is all that the problem demands; unimpeachable, infallible; and we may therefore turn with confidence to the region and the people thus highly privileged, and behold in them, to our shame and confusion, the blessed results of this pattern government.

Well, we turn to them, and what do we behold? We confine ourselves to one particular; how are the people affected towards their mitred ruler? As soon as the French army was withdrawn, the subjects of the Pope began to rejoice in hope of deliverance from the Papal rule. When the army of the excommunicated King of Italy drew near, the foreign levies of the Pope alone offered a feeble resistance; as soon as these were swept out of the way, the Italian troops entered Rome and were received by all classes, high and low, as deliverers; the joy was unbounded; it was a season of universal festivity. The only hostility manifested was to the infallible lord of the Vatican; and the very next day after the entry of the Italian force, Pius IX was compelled to solicit the aid of this force to protect him from his own people! The latter were unwilling that he should even remain in their city, as a simple ecclesiastic, stripped of secular power; they desired his absence more than his company; and so the Italian troops, after delivering Rome from the detested yoke of a Papal government, had to deliver the Pope from the indignation of the people. Then came the *plebiscitum*, when such a vote was cast for the dismissal of the Pontiff-Sovereign as never had been heard of,—40,000 against *fifty*. This was only 2½ months after the proclamation of the dogma of infallibility; a dogma which declares the Pope as competent to govern temporally as spiritually. The collapse of the temporal infallibility ought logically to be followed by that of the spiritual.

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Conversations between a Brahmist and his Friend. IV.

Friend. I desire candidly to weigh the whole matter, and am very thankful to you for the help you give me and for the patience you show in hearing my objections and solving my difficulties. I believe what you say, that there are men who have an unwavering conviction that they know without a revelation what God requires of them. But that does not suffice to awaken in me a similar conviction. I acknowledge that I have some acquaintances among those who believe in a revealed religion, and hear what they have to say on the subject, and consquently perhaps am somewhat slower in gaining your stand-point than I would otherwise be. I trust, however, if the truth be with you, that I shall be enabled to see it, and once embraced, I shall hold it only the more strongly because of my previous enquiries.

Brahmist. Of course no one can object to your hearing what may be said on the other side, if you only give due weight to what is presented on ours.

Fr. Your argument is that God has not given a supernatural revelation because none is necessary, He having given a sufficient revelation of himself in nature.

Brahmist. Yes; men, neglecting the real

revelation of God and of his will, have given their confidence to various pretended revelations by which they have been led away into all manner of absurdities. He would bring them back to the truth, to the voice of God speaking to us in natural laws and in the discoveries of our own reason.

Fr. Very well. But you have acknowledged that this natural revelation has not been sufficient to hinder the entire human family from going astray after these pretended revelations. The question comes up in my mind, What are we to understand by the light of nature? Is it that light which unfallen beings would receive from nature? Is it that which some of the most advanced and most favored individuals of a fallen race would discover? Or is it that which is manifest to sinful men generally? It seems to me that if there is to be no special revelation, the will of God should so be manifested in nature as that sinful men generally would apprehend it.

Br. Well, if they were not on the wrong track they would. These so-called revelations have shackled their minds to such a degree that they cannot discern the truth revealed in nature.

Fr. We might say then that sin has denaturalized men. They have been brought into an abnormal condition by disobedience and self-will. The statement made by some that man has become blind through sin, would seem to be correct. This is what Christians insist upon, and herein your system would seem to coincide with theirs. You say that there has been from the beginning a revelation in nature, and that man has all along persistently failed to see it, it, through his belief in pretended revelations. He has a far greater readiness to believe in a trumped-up revelation, no matter how wildly and wickedly absurd, than in the simple truths so grandly set forth in the constitution of things. This must be because he is the subject of moral obliquity; he has been blinded and perverted by sin.

Br. You and I see this, and therefore it is our duty to call the attention of men to these grand and all-sufficient truths of natural religion.

Fr. What hope is there that the world will receive our testimony? For thousands of years they have rejected the light shed by nature, even when wise men sought to commend it to them; they have always gone back to their supernatural revelations. Are they more likely to listen to reason now than they were of old?

Br. That does not affect the question of our duty. We know the truth; let us cleave to it and follow it. Because the majority of mankind refuse to go with us, our duty is none the less plain.

Fr. Yes, but then there are many who just here would bring forward a powerful argument. They affirm that while it is true that by a law of nature sin tends more and more to make men incapable of delivering themselves from its control, God really desires their salvation. They say it is most reasonable to believe that a loving Father such as you acknowledge God to be, would interpose to deliver men from a captivity so hopeless. They say it is unreasonable to insist that an express revelation is impossible, and that the fact of the existence of so many sin-favoring and preposterous religions, is no valid argument against the claims of a religion which exhibits, in a way calculated deeply to affect the minds of men, the true character of God. They ask that we should admit in the first instance the bare *possibility* of a divine revelation, and that we should then inquire if there is a religion which speaks of one holy, wise, living God, and of a method of salvation fitted to recover men from the dominion of sin and make them happy in the service of God.

Fr. I fully admit that a good deal of truth has found its way into the religions of of men, Christianity especially. We do not discard this, we adopt it. We say that this is the light of nature, and we separate it from the errors that surround it, and mould it into a true system of natural religion.

LIGHT AND TWILIGHT.

A VERY serious misconception both of the nature of Christianity and of the relation of England, as a nation, to Christianity, is at the bottom of many of the criticisms made by Mr. Chunder Sen and others. There has never been a nation in this world that has been more than very partially penetrated by the true spirit of Christianity. The Jews were God's chosen people; yet there is no reason to believe that there was ever more than a small minority among them who were habitually influenced in their sentiment and conduct by a regard to the will of God. And the most Christian nation on the face of the earth, at the present day, is genuinely Christian only in a small proportion of its people, its usages and its institutions. 'What are we to think of Christianity when we see so much vice, crime, violence, injustice, ungodliness in England, France, Prussia, America and the like?' Think of it? Why that what it says about man and about itself is true. It says that man is a fallen being; under the dominion of sin; led captive by the god of this world; desiring not the knowledge of God; loving darkness rather than light. And it says that the Gospel is the most unpalatable thing in this world; that the way leading to life is narrow and but little frequented; the way to destruction is broad and popular. There is no such thing as a Christian nation; but there are some nations in which Christianity has had much more prevalence than others, and in which it is generally acknowledged to be of divine origin. Christianity does not profess to put down at once, by mere power, irrespectively of men's convictions and wishes, all that is opposed to it. One great part of its mission is to bring out the evidence of this universal opposition of man to its precepts; that every mouth may be stopped and all become guilty before God. That men resist it; that they fight, inch by inch, against its claims; that they very, very slowly yield up their will to be controlled by it; that they content themselves with a mere verbal confession of it, and an external conformity to some of the easiest of its precepts, and on the strength of this call themselves Christian, is no proof that Christianity lacks power; but simply that men are free agents and sin is congenial and the way back to God a great deal more difficult than the way of departure from him. There is omnipotence associated with the Gospel; but there is wisdom also and all other perfections, therefore it is that the Gospel is the power of God to *him that believeth*. The kingdom of Christ is not set up by sheer force, but by a revelation of love on the one part and a recognition and reception of it on the other. To know what Christianity can do and is doing we must look to those who have a true faith in Christ. Now there are in England and in other countries where the Gospel has long been preached, a considerable body (though a minority) of genuine believers whose lives exhibit in a fair measure the true character of Christianity. They are epistles of Christ and may be known and read of all men. Those love one another; these seek the welfare of their fellow-men; these are humble, earnest, truthful, chaste and holy; for they have been born again and are the sons and daughters of the Lord God Almighty. Multitudes around about them profess to be Christians; but everything declares that they have never experienced a change of heart.

Missionaries have not come to India to preach the Gospel, because all the people at home are Christians. There are some 30,000 ministers of the Gospel in Great Britain, and these for the most part mourn that they who have so long heard them preach the Gospel, are still so far from being moulded by it. Missionaries come here because they are commanded to preach the Gospel everywhere, whether men will hear or whether they will forbear. The parables, in which Christ sets forth the nature of his kingdom, are sufficiently instructive regarding this.

Christianity can smile, then, at many of the reproaches so mildly addressed to her. Men judge her for that for which she is not responsible. She is come into the world with good gifts for men, and if men reject these it does not affect the beauty and value of her mission. There is fearful slaughter going on, and there are miseries on a frightful scale in countries called Christian; but Christianity does not call them Christian; she points to the little band of the redeemed, and demands that her power should be judged of by what she has wrought in the case of those who have truly believed on the crucified One, and who have thrown open the door of their heart to the Holy Spirit. Or still better, let a man seek to know in his own experience what Christianity can do. Let him put on the whole armour of God.

When our Lord promised his disciples that the Holy Spirit should come to them, after his ascension, he said: "He shall convince the world of sin, of righteousness, and of the judgment to come." That is, the descent of the Spirit upon *believers* should establish three facts: the sin of the world in not believing upon him; the righteousness of Christ, which had obtained this for them; and the coming judgment, in which believers should be acknowledged and accepted and unbelievers rejected. And these three facts are made evident, to this day, wherever there are believers in Christ surrounded by an unbelieving world.

There are, however, many proofs of the Gospel outside of the communion of true believers. Herod, when he heard John the Baptist preach, though unwilling to make the great sacrifice required and to yield himself out and out to God, nevertheless felt constrained, we are told, *to do many things*. He sought to propitiate his conscience by certain external reforms and charities. And so, in England, there is a great deal done in the way of reforming and elevating and beautifying society, by those who have not yielded themselves to the claims of the Gospel, but whose consciences are in some degree affected by it. And one who goes to

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England with a mind and heart capable of recognizing the true distinctions of the country, will see with admiration a thousand beneficial institutions and elevating agencies, not to be found in any land, where the Gospel is not so prevalent.

WHAT IS TRUTH?

All that the Father giveth me shall come unto me. (37.) The Pharisees insisted that the claims of Christ were incompatible with those of Jehovah in the Old Testament; that his language was of the nature of rivalry. Hence the necessity of such statements as this, that all attraction to himself was of the Father, and no man need be afraid of yielding to it. It was the Father who sealed him, placed his royal signet on all he did and said. The faith in Christ that springs up in a sinner's heart is the token that God gives this soul to Christ. That he should give eternal life to as many as thou hast given him. A man can receive nothing except it be given him of God.

Him that cometh I will in no wise cast out (37). It would be a strange thing if he should reject the gift of his Father, the reward of all his sufferings.

I came down from heaven, not to do my own will, but the will of him that sent me. (38). The same aim here appears; to guard them from the idea that there is in his mission any thing like opposition or rivalry or discrepancy, with regard to God and his dealings with the Jews. His words and acts are all the expression of the Father's will. In the Gospel I find God's unspeakable gift to me, in my heart Christ finds God's truly wonderful gift to Him, a soul for him to save and sanctify and glorify.

That I should lose nothing, but raise it up again at the last day. (39.) He will not reject what the Father has given; so far from it, he will suffer nothing to deprive him of it. When Christ spoke of giving eternal life the Jews at once thought of death. What, does he mean that we shall never die, our bodies never turn to dust? If not, how can there be endless life? They may die, believers may, there may be physical dissolution, but even *their bodies shall be raised up again.* His hearers knew not how to conceive of any life except that of the body, at least they could not conceive of it in any way to be affected by it. It was at the cross that the gates of paradise were opened, in the eyes of believers. This day thou shalt be with me in paradise.

Is not this Jesus whose father and mother we know? (42). We know them; we have seen them, talked with them, know all about them. How is it possible for him in the face of this *knowledge* of ours to ask us to believe that he came down from heaven? If he were talking to those who had never had an opportunity of knowing anything about his earthly parentage, they might listen to him. But how extraordinary that he should come to us with such announcements. Does he expect us to forget all that we have ever known, everything that has happened among us since he was born? And yet he speaks as confidently and unhesitatingly as though there were no earthly reason why we should disbelieve that he came down from heaven.—Well, good people, he does not wish you to ignore what you really know of him. Does the fact that he was born of Joseph and Mary account for all you see in Jesus? Do you suppose he obtained from Mary that nature by virtue of which he commands universal nature, walks on the sea as on the floor of a palace, spreads a banquet for many thousands with a few loaves, gives sight to the blind and raises the dead. By ignoring all save his birth in the Nazarene home, you multiply vastly the difficulties of your problem. And do you really know about that birth? Have you forgotten what was then whispered about a divine conception and a heavenly annunciation. Take care how you make what you think you know the pretext for rejecting the most important of all testimony.—Just this is what thousands are doing at this day. They think they know something and erect it into a standard by which to try all that is offered them. They think they know that God is one, and therefore Christ cannot be God; or that this present world of ours was not made in six days; or that a miracle is an impossibility; or that there is no hell; or that man has no soul separable from the body; just as men some time ago thought they knew that the sun moved round the earth; and by their supposed knowledge they easily dispose of the claims of that revelation which God has given and of all its marvellous attestations.

Every man that hath learned of the Father cometh unto me. (45). Necessarily, God being manifest in Christ. Were there any among those to whom we carry the Gospel, taught of the Father, they would unhesitatingly come to Christ. Yet we have some in India who talk much of the Fatherhood of God, and of their acquaintance with Him, who set themselves against Jesus very much as these Jews did.

He that believeth on me hath everlasting life; I am that bread of life. (47). Here we have the key-note to this entire chapter: To believe on Christ is to have Christ; to have Christ is to have everlasting life.

He that eateth me even he shall live by me. (58). We may easily suppose that Christ must have appeared beside himself, even to the disciples, in using this language. But how very much that Christ said must have been perfectly unintelligible, until after his resurrection. Like a ship captain who receives sealed instructions only to be opened after he has been a certain number of days at sea, so the hearers of Jesus received a great deal that was to remain sealed till he was withdrawn from their gaze. This much some might have gathered from this discouse, that in Christ was life for the world, the life which the world was without, life in the love of a reconciled God, secured by the death of Christ, appropriated by the believer, in some mysterious union with Jesus, spiritual of course not physical, for it is spiritual life that the world is lacking.

It is the Spirit that quickeneth. (63.) The life wanted is spiritual life, and only the Spirit can impart this. The Son of Man shall not only die but ascend up where he was before, and then shall the Spirit be poured out to give life through the true knowledge of Christ crucified. The flesh profiteth nothing. What then is it that profits? What did I refer to when I said that my flesh and blood were the essential means of communicating life? The true life is in me; it expresses itself in my words, which are spirit and life; but they are for the most part now sealed; the Holy Ghost is not yet given, because I am not yet glorified; my atoning death shall open up to you a perfect way of access to God, and the Spirit shall guide you into all that truth which pertains to life and godliness.

Many of his disciples went back. (66.) So this would seem to have been a disastrous discourse. Instead of saving men, it scattered those who had been previously gathered. Yet doubtless it was necessary that there should be this sifting. The church was all the stronger for this loss. It is no advantage to the Church to have members who have not been given of the Father to Christ. True faith in Jesus would have survived the test of his mysterious words, would have waited God's time for their elucidation,

Lord, to whom shall we go: thou hast the words of eternal life? (68.) Thus nobly answers Peter to the question, What is truth? Yes, to whom shall we go? Who else has the words of eternal life? Consider those to whom many are turning in these days. Lo, here is Christ, says Strauss; I take away your Jesus and give you a better Christ. No, says Renan, my Christ is the first and only true one. England will not be behind in this rivalry of nations, she too comes forward with her Christs. All these turn out to be patched up specimens of our poor humanity, tricked out in fragments of the righteousness stolen from the Crucified One. What must heaven think of the infatuation of man the cripple, hacking with a sword at the hand stretched down into the pit to save him, and glorying in his fancied power to save himself. This proud age thinks it a scorn to have only a Saviour who lived at the beginning of the Christian era, to humble itself in the midst of its trophies and victories, before a Galilean Messiah, and to sit down at the same banquet of life, in the same simple marriage garment, that the beggar and sinners of eighteen centuries have thought good enough.

LAW IN ITS RELATION TO SALVATION.

THE following address delivered before the American Mission, at Ahmednuggur, on the 23rd instant, by the Rev. H. J. Bruce, we have obtained permission to publish, and we would specially invite to it the attention of educated Natives:

There are many at the present day as there have also been in the past, who entertain wrong views of the character of God, and the nature of his Government. They contemplate the mercy of God as it is revealed in his works and in his word; they greatly exalt this attribute, while they forget that he is also just. They know that he loves his creatures, and that he seeks the highest welfare of the whole created universe, while they forget that in order to secure that welfare he must frown upon sin and punish the offender. They regard him as a loving Father, whose children we are, and they forget that he is also a Sovereign who must govern his kingdom by law. Thus, regarding a portion only of the attributes and conditions of Deity, and laying aside, or forgetting the remainder, they arrive at the conclusion that he will never punish sin, and that they have no reason to fear, whatever be their course of life. Such thoughts as these are soothing to the unrepentant heart. It pictures to itself conditions which it most desires to realize, and then pronounces those conditions true on the authority of its own reason. They make light of those sins which first introduced discord and suffering into the universe, and which, if suffered to work out their legitimate result, would dethrone the Creator, and remove him from his own creation.—Hence arise those societies and sects of various names and nationalities whose object is to dispute the word of God, and to propound from the depths of human consciousness those doctrines which are more agreeable to the natural heart. The late Theodore Parker, who was a leader among this class of thinkers, says of sin: "It is one of the incidents of our attempt to get command over all our faculties. In learning to read, to write, how children mistake the letters, miscall the sounds, miswrite the words. Sin is a corresponding incident. We learn self-command by experiments which fail." Again he says: "Sin with its consequent pain is transient as errors and mistakes." If the first step is a fall, the step is still a progress, the fall is forward." "The pain of sin is the condition of growth."

With such views of sin as are here expressed, the recovery of the sinner seems no difficult task. Indeed, while indulging in the most unrestrained course of vice, he is still making progress toward holiness. He falls. But his fall is a progressive one. He falls forward. He has no need of an atonement, no need of a Saviour.

The writings of Mr. Parker have been extensively circulated among the educated classes of India, and their influence has been widely felt. Based upon a similar course of reasoning we see the Brahmo Somaj, numbering its thousands, establishing its churches, and sending forth its missionaries to teach the broad principles of "The Fatherhood of God and the brotherhood of man." We see the Prathana Somaj endeavoring by direct approaches to God in prayer, to obtain that knowledge which we are assured can only be obtained through him who is "the way, the truth, and the life." We see also many who by education in the physical sciences have lost all confidence in Hinduism and have cast away their idols; but to them the atonement of Christ seems unnecessary, and salvation through him has no attractions that they should desire It. And in our daily contact with men, Hindoos, educated only in the religion of the *shastras*, we find that they have little appreciation of the guilt of sin, and consequently do not understand their need of a Saviour. Every where we meet with this same difficulty—partial views of the character of God, and a false understanding of our relations to him and to his law. I propose therefore as the subject of our thought at this time

The necessity for, and the Gospel provision of a Divine Saviour, who can honor the law of God by fulfilling it, and who can yet save the sinner.

I. I would remark in the first place, *that the operations of God, both in nature and in grace, are carried on in accordance with fixed law.*

The law of the seasons is unchanging. Summer follows winter, and then winter returns again, in regular and invariable succession. The planets move in their orbits in accordance with unerring law. Their paths are fixed and certain, and so unchanging are the laws by which they are governed, that the astronomer may calculate the position that the planets will be in at any future time. The eclipses of the sun and moon, the transits of Mercury and Venus, the obscuration of the satellites of Jupiter, and many other phenomena of the heavens, occur in obedience to laws so exact, that their time has been known to a second,

for many years previous. And not only so, but by a reverse calculation it may be known at what time in the past any particular one of these phenomena occurred.

Events more terrestrial in their nature are no less subject to the control of law. The growth of the tree or plant is dependent upon certain laws, some of which are well known, while others are still involved in mystery. By a knowledge of them the husbandman regulates the sowing of his seed, and the cultivation of his fields. Experience has taught him to conform to them in their varied application to each particular kind.—In the mineral kingdom too, we see every change subject to the control of law. The massive rock and the tiny crystal are each formed by the operation of laws now just beginning to be understood by man. And yet these laws are so exact, so nice in their operations that the measuring of the angles of a crystal is often sufficient to determine what it is. The deposit of the metals—gold, silver, copper, iron and many others, was not the result of accident or chance ; else how would they be so often found in precisely similar circumstances ? Thus, should we examine every portion of the mineral kingdom we should find the operation of laws, fixed and unalterable, applied to all its minutest particulars.

The human body, so fearfully and wonderfully made, is yet in no respect independent of law. It only needs that the blood which courses through its veins, should stop for a single moment, to cause the strong man to fall and die. It is so constructed that it lives and moves by law. To sustain life, food and air are necessary ; and while certain things are nutritious and afford health and strength to the body, certain other things are poisonous and give rise to disease and death.

The most delicate conceivable application of law to material substance is seen in the structure of the human eye. We look at a rose and pronounce its color red. And yet, to produce this impression of color upon the mind it is necessary that the wave-like undulations of its light should fall upon the retina of the eye, to the inconceivable number of four hundred and seventy seven trillions (477,000,000,000,000) in every second of time. We look at another and call it yellow. Its color waves are still more minute than the first. And so on through all the colors of the spectrum until we reach the delicate violet, whose undulations number near 700 trillions in each second of time. The eye receives these color waves, and by discriminating these vast numbers, which even the mind is powerless to comprehend, it distinguishes a thousand different shades of color.

If there is anything in the world not held in subjection to law, one would suppose that it was the fitful wind, the passing storm, or the waves and currents of the sea. And yet these two are governed by laws, and these laws have been so far discovered by man that a navigator's chart shows him the principal prevailing winds and currents in every sea and tells him how he may take advantage of them.

Thus we find the whole material universe subject to fixed and definite laws. Every where we see the operation of law, and so universal is this principle that the same Mr. Parker whom we have quoted before, says : "I do not believe that there ever was a miracle, or that there ever can be one, for wherever I look I see only law."

As in the material so also in the moral and spiritual creation we find every where the operation of law. The obligations of law rest upon every intelligent being, those of the highest order as well as those of the lowest. The laws of right and justice apply equally to all. The law of love is binding upon all. All created intelligence stand in the relation of subjects to God the Creator, as in human law the child is regarded as in some sense subject to the father. As Sovereign of the universe he must provide for the welfare of his creation by promulgating those laws which are essential to the peace and harmony of the whole. Should he fail to to this—should he neglect to make known that standard of moral action to which every individual being should conform, the interests of individuals would conflict, discord would be introduced, and the moral universe would become a chaos, darker and more hopeless than was that material chaos, when the earth was without form and void, and darkness was upon the face of the deep. Such a result as this could be avoided only by the introduction of law—for moral and spiritual beings, moral and spiritual law. And as each of these beings was free to act according to his own choice—to obey or disobey as he should prefer—the law must be accompanied with appropriate sanctions, rewards for the righteous, and punishments for the wicked. To those who continued in voluntary, cheerful obedience to the law, who rejoiced in the supremacy and the honor of the Lawgiver, there remained the joy of everlasting life in his presence and favor,—but to those who disobeyed, who rebelled against God, who denied his right to rule over them, what else could remain but that they should be separated from the holy happy throng of Heaven, whom they were contaminating by their sinful presence, and that they should be cast by themselves into that outer darkness, where they could work out their own sinful purposes without harm to the universe ? The Scriptures therefore speak in accordance with what must be eternally true, when in applying this principle to man, they say : "The soul that sinneth, it shall die." Every individual of the human race is brought under the law of obedience to the commands of God. As in the natural world so also in the spiritual, we everywhere find that the operations of God are carried on in accordance with definite law.

II. *The operation of these laws often leads to suffering and distress ; and yet they are not changed but are honored in a complete fulfilment.*

In this present system we daily witness suffering and distress which are either the direct result of nature's laws, or of man's violation of those laws. And yet there is here no intervention of supreme power to prevent the suffering in either case. The law of gravitation is of universal application. It is universally true that the material body which has lost its support will fall towards the centre of the earth. And yet the falling body may destroy human life ; or it may cause life-long suffering as the result of injuries inflicted. The falling avalanche has destroyed many an Alpine dwelling, together with its inmates, and whole villages, even, have been buried beneath its vast accumulations of ice and snow. The over-crowded building falls and buries the assembled multitude in its ruins ; or the fallen bridge allows the coming train, freighted with scores of human lives, to hurl itself without warning or remedy, into the deep abyss. It is easy to suppose that he who holds this law, as all others, in his own hand, could so modify its action as to prevent the suffering if he chose to do so. But he does not do it. The law established for the good of the universe, to bind innumerable worlds together and balance them in space, is fulfilled to the last degree, even though a multitude of individuals perish as the result of its workings.

The same is true of all physical laws. The sun rises, though its heat may bring pain and sickness and death to some. It sets, though it may leave the last traveller in midnight gloom, in the midst of ferocious beasts. The rain falls, though it may destroy millions of property and bring poverty and distress to thousands. The earthquake occurs in accordance with some still unknown laws ; yet by its means whole cities are destroyed, and hundreds of thousands of lives are lost. The volcano pours forth its streams of molten lava which flow for miles around destroying everything before them. Who can estimate the amount of suffering arising from an extended famine, or from the cholera, when as an epidemic it sweeps through the land ? And yet the famine is not prevented, nor is the cholera stayed until it has finished its course. So the lightning, the tempest, the wind, the tainted air, the heat, the cold, and the thousand other things, bring pain and distress, yet the laws that govern them are not changed, but are carried out in complete fulfilment,

In like manner, as God's moral government is higher and more important than his physical government so much more should we suppose that his moral law would be honored in its complete fulfilment, even though it resulted in the destruction of many sinners. Established for the harmony and peace and the highest welfare of the whole universe, it would not be consistent with that welfare that it should be changed to prevent the individual sinner from meeting the doom which had been pronounced upon the disobedient. How great a flood of sorrow and suffering entered the world when Adam first transgressed the law. By that first sin the whole human race was placed in that unharmonious and conflicting relation to the laws of the universe which has caused so much pain and distress. By that first sin the sickness and death of the body were introduced into the world and every man became subject to them. By that first sin the moral nature of man was thrown so out of sympathy with God's moral government as to fill his mind with fears, gloomy forebodings and despair. And yet, notwithstanding this, the man was left free to act according to his own choice. The laws of free agency were not interfered with even to save the whole race from failing.

With these examples before us we must necessarily conclude that the law of God must be fulfilled in its completeness. It is easier for heaven and earth to pass than one tittle of the law to fail. The grass withereth, the flower fadeth, but the word of our God shall stand forever. Lift up your eyes to the heaven, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be forever, and my righteousness shall not be abolished. The sentence of the law is already pronounced upon the disobedient, and it must be fulfilled. It is inexorable and knows no mercy. Its conditions are, obey and live, or, disobey and die. The individual soul can fulfil the law only in these two ways. If it obey the law perfectly it shall live in the law ; but if it disobey, even though it be for once only, it remains only that the law should be fulfilled in his everlasting destruction,—as it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. The sinner therefore has in himself no remedy. If he is to be saved at all it must be through the fulfilment of the law by some other one, whose obedience can be accepted in place of his own. The honor of the law demands his eternal punishment, unless that honor can be maintained by some means which it is beyond his power to employ. God will not change his law or its threatened penalties, even though its fulfilment require the destruction of a world of sinners.

III. *No created being can so fulfil the law that his obedience can be made an effectual means of salvation to the sinner.*

We have seen that the sinner under the law has violated its provisions, and that he can himself fulfil it only by suffering the penalty which it prescribes. No efforts of his can restore the integrity of the broken law—no tears of repentance, no future obedience can avail to save him from the punishment which he has incurred. It is equally true that no other created being can deliver him from his doom,—that no created being can so fulfil the law that his obedience can be made a means of salvation to the sinner. Should the highest created intelligence in the universe be so moved with pity at the fallen condition of man that he should wish to undertake his rescue, all his efforts would be unavailing. It would be impossible for him so to restore the broken law to its integrity that the sinner might escape its penalty. It would be impossible for him to yield such obedience as could be accepted in place of that which the sinner refused to yield. He might feel the highest interest in our welfare,—he might love us and pity us,—and doubtless the angelic host has looked with pity and dismay upon the sinful course of man,—but he could do nothing to save us ; for as we are under the law, so is he. He is bound to fulfil all its conditions in his own behalf, else he would fall under the same condemnation as ourselves. He himself owes obedience to the law. This obedience he can and does render on his own account, but it can never be imputed to us. For when he has done all those things that are commanded, he has done that, and only that, which it was his duty to do.

The work of redemption, therefore, if performed at all, must be performed by one who owes no obedience to the law—by one who is above the law,—by the great Lawgiver himself. No other being in the universe can redeem the sinner. God alone can honor the broken law so as to save him from eternal death. He alone can provide a way of salvation for man. As the work of creation belongs only to Deity and there is no other who can perform it, so the work of redemption belongs to him alone. If he redeem not the fallen race, then must the sinner remain in his sin and suffer its penalty forever.

IV. *God, in the person of Jesus Christ, has satisfied all the demands of the law upon the sinner, and has provided a great salvation for every one that believeth.*

So says the Apostle Paul in Romans X. 4 : "For Christ is the end of the law for righteousness, (or for justification,) to every one that believeth." He who was the brightness of the Father's glory and the express image of his person,—who being in the form of God thought it not robbery to be equal with God,—who was above the law,—who was in no way subject to its claims,—but who was the great Lawgiver himself, placed himself in voluntary subjection to the

saw, that he might restore its integrity and save the sinner,—that he might be just and yet the justifier of every one that believeth. He made himself of no reputation and took upon him the form of a servant, and was made in the likeness of *man*; and being found in fashion as a man, he humbled himself and became obedient unto death even the death of the cross; that at the name of Jesus every knee should bow and every tongue confess that he is Lord, to the glory of God the Father. He was free from sin, he had done no violence, neither was any deceit in his mouth, and yet the penalties of the law were visited upon him in our stead. It pleased the Lord to bruise him; he hath put him to grief; he hath made his soul an offering for sin. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid upon him the iniquity of us all.

Such a manifestation of God in Christ was not made for the purpose of annulling the law or in any way making it void. Christ himself says to his disciples, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Paul also in showing the relation of faith to the law says: "Do we then make void the law through faith? God forbid; Yea, we establish the law."

By the sacrifice of Christ, God has provided a way by which he may save the sinner from the penalties of the law. Christ has redeemed us from the curse of the law, being made a curse for us. By his death and resurrection it becomes possible for God to save the sinner without doing violence to the honor of the law. The sinner in Christ may be justified, may be treated as if he had never sinned, may be restored to the favor of God, and raised to eternal life. The curse that was upon him has been removed,—the ends of justice have been met,—the law has been fulfilled, and no obstacle remains to the salvation of every one who comes to the Saviour, on the appointed conditions of repentance and faith.

But this is not *all* of the salvation that is given wrought out by Christ. Great as is the deliverance from the curse of the law and the penalties of sin, which he has purchased for us, that is not *all* that the sinner needs, nor is it all that the Saviour gives. As he has been justified so he must also be *sanctified*. As the penalty of sin has been taken away, so must also its power be removed. As he has been restored to the favor of God, so must he be purified, and fitted to dwell in the presence of God, and in the companionship of angels. The tendency to sin, the love of evil, strengthened and intensified by life-long indulgence must be eradicated, the heart renewed, and the affections fixed on things pure and holy. For this want of the soul provision has been made in the Gospel of Jesus Christ. The Spirit of sanctification is given to every one that seeks it. We are told that Christ gave himself for the church, that he might sanctify it and cleanse it with the washing of water by the word,—that he might present it to himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish. It is a characteristic of every one that hath a part in the salvation of Christ that, through the aid of the Spirit, he purifieth himself even as he is pure. The soul is elevated into communion with the Saviour, and is transformed into his image. There is a vital connection between the two; a relation more intimate than any other in the world. It is symbolized by nothing more beautifully than by the union of the branch with the vine,—the soul drawing all its nourishment and support from Christ the source of every blessing.

Here then, is the occasion and the opportunity for prayer. The soul in its want comes to the fountain of supply and makes known its requests unto God. It comes in faith, nothing doubting. Nothing can shake its confidence in the promises of God, and in the protecting care of a gracious Providence. In these it rests in joy and peace, assured that all thing work together for good to them that love God.

Thus led by a gracious Providence through this life of trial—it may be also a life of suffering and discipline—the sinner, redeemed by the blood of Christ and sanctified by the Spirit, is prepared for those mansions of eternal rest which the Saviour has gone to prepare for him. To him the angel of death—the king of terrors—becomes the messenger of light and peace to introduce him to his eternal home; and with hope unshaken, with joy unspeakable, he joins the innumerable company of the redeemed, all of whom, like himself, have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. And they sing the song of Moses and the Lamb, saying, Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou King of saints. Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.

Such, my brethren, is the necessity for a divine Saviour, and such is the provision that has been made in the Gospel of Jesus Christ. It is a necessity arising from the relation of the sinner to the government of God, and is founded on eternal justice and truth. It is a provision at once effectual in its workings, glorious in its results, and every way worthy of its divine author. It is universal in its application; its invitations are extended to all; whosoever will may become a partaker of its blessings on the simple conditions of repentance for sin and faith in Jesus Christ. As ambassadors for Christ it is given to us to make known this great salvation to those who are in so great need of it. It is presented as the one only remedy for the evils which sin has wrought, and as we have seen before, it is impossible that there should be any other. It is our duty then to preach Christ as the end of the law for righteousness to every one that believeth. We are to present him as the only one who has, or can, fulfil the law, broken by us, so as to preserve its integrity and honor, and yet save the sinner from the curse that has been pronounced upon him. We are to present Christ as the resurrection and the life of the soul, its justification and its sanctification, as the only appointed and acceptable way of approach unto God. While therefore men devise other systems of belief, while they attempt to annul the law which they have broken, let us be faithful to this great central idea of divine revelation—Christ our righteousness,—Christ the end of the law for justification to every one that believeth. And he who has given us the promise, "Lo I am with you," will in his own good time, cause his truth to prevail, and the world will receive with gladness the salvation which he offers through his own atoning blood.

To those of our native friends who have come in with us to-night I desire to say a few words in conclusion. You have seen the necessity that rests upon the sinner for a divine Saviour. This necessity rests upon you in common with us all. Without such a Saviour how can you meet the claims of the broken law, save by enduring the penalties which it has pronounced? Are you resting your hopes for eternity upon the simple mercy of God, and his love toward you as his children? Far be it from me to say anything derogatory to the mercy of him who is the Father of mercies, and whose mercy endureth forever. But for his mercy we should not have been here to-night. But for his mercy no ray of hope would ever have reached us in our fallen estate. But in determining the relation of the sinner to the divine government, other attributes than mercy must be consulted. The demands of justice must be met,—the dishonored law must be appeased—truth must be established. Mercy has triumphed in that it has removed the difficulty and provided a way in which the sinner may be saved. In the Gospel of Jesus Christ mercy and truth are met together; righteousness and peace have kissed each other. Christ the Saviour has placed himself under the law—has suffered its penalties in the sinner's stead,—and now the invitations of mercy are extended freely to all. Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye buy and eat; yea come, buy wine and milk without money and without price.

These gracious invitations we would extend to you, my friends, to-night. Salvation through Jesus Christ is held out for your acceptance, and we urge you to make no delay in receiving it. It is only to him that believeth that Christ has become the end of the law for righteousness. The simple condition of faith, of confidence, is laid upon all who would receive the benefits of his salvation. Then believe in him, believe his word, his promises, and he will be to you both justification and sanctification, joy and peace on earth, and everlasting life in Heaven.

Epitome of News.

Saturday, October 22.

—*Times of India*: "Mr. Drew, geologist of the Maharajah of Cashmere, started from Iskardo on September 21st to Ghilgit, to make enquiries about Mr. Hayward. The mission was to occupy some three weeks. He was not to go beyond Cashmere territory."

"We understand the steam ship *Sattara* of the British India Steam Navigation Company has brought round from Calcutta four large Armstrong guns, weighing something like fifteen tons each, which are to be pleaced on the Oyster Rock Battery. The *Sattara* has been hauled into dock to have these guns taken out of her."

"We are glad to learn that a public subscription has been opened on behalf of Mr. T. B. Curtis, until recently, and for very many years past, Educational Inspector in Guzerat. This will afford a suitable opportunity—in the hour of his and his family's need—for those well acquainted with that gentleman's long and valuable services to testify their appreciation of his worth and labours. Several sums have already been given, and a list of subscriptions will be published hereafter."

"Telegraphic instructions have been received at Madras from the Home Government, ordering the 13th Madras N. I. under orders for China, to embark at once, under command of Colonel Kennedy. This acceleration of movements has of course been caused by the state of affairs in China, and it is considered probable that the troops intended to be relieved will be detained in that country for some time longer than they would otherwise have been."

"Madras is going to have a local habitation for its College and University. The Accountant General has received instructions for the transfer from the invested capital of the Educational Building Fund of R 2,05,000, out of which sum R 2,00,000, are to be handed over to the Public Works Department for the Presidency College and Senate House Building, and R 5,000 to be placed to the credit of the Director of Public Instruction for furniture of the College."

—*Star of India*: "A Civil Engineer lately on the staff of the G. I. P. Railway, has discovered a preparation which he considers will effectually preserve timber from the attacks of white ants. It is composed chiefly of the juice of a native plant. Pieces of wood dipped in it and then placed in a white ants' nest, were found to remain untouched for upwards of 6 months."

Monday, October 24.

—*Overland Mail*: "It was announced definitively on September 26 that the negotiations for peace, carried on by M. Jules Favre at the Prussian head-quarters, had failed.—On September 20 the French Government haughtily resolved to refuse an armistice based on the surrender of Strasburg, Toul, and Verdun.—On September 23 Toul capitulated, four days later Strasburg fell. 450 officers and 17,000 men laid down their arms at Strasburg.—What news has been received from Paris has come by the balloon-mail or by carrier-pigeons.—According to some accounts the Mobile Guards are deserting from Paris by twenties and fifties. Other reports speak of prevailing enthusiasm and order. Several sorties are reported from Metz, but the Prussian lines have not been broken. Marshal Baziane is said to have asserted that he knows nothing of the Republic, but holds his army for the Emperor.—German forces are spreading into southern France, Orleans and Clermont have been occupied.—It is also reported that Montmedy has been taken, and that Mezières and Soissons are besieged.—There are 650,000 German troops in France, forming twenty-one army corps; there are three other corps under arms in Germany. Upwards of 350,000 troops have taken up positions round Paris.—The French fleet of thirteen ironclads passed Dover on September 28, bound west.—Sinister rumours that the peace of Europe is further endangered by Russia are gaining ground. Russian and Turkish Stocks are depressed by them, especially the latter.—Ministers assemble in London to-day in Cabinet Council for the first time since August 10.—Mr. Bruce, the Home Secretary, has addressed his

constituents on public affairs, and as usual, his speeches have been severely criticised by the press. —Mr. Gladstone, in reply to a deputation of professed representatives of the working men of England, intimated that until France had recognised the Republican Government by a vote Great Britain could not do so.—The Queen has written a letter of sympathy to the Empress Eugénie.—The Empress and Prince Imperial have left Hastings for Campden House, Chislehurst.—Prompt measures are being taken for the transfer of the seat of the Italian Government from Florence to Rome.—In the Brixton baby-farming case the woman Waters has been found guilty of murder and sentenced to death.—The negotiation for peace begun by M. Jules Favre has unhappily failed. It appears to have turned chiefly, if not solely, on the question how the terms of peace, if any could be agreed upon, should be submitted to the ratification of the country, and what security Germany was to have for them. It was arranged that they should be submitted to the Constituent Assembly; and, as the condition of consenting to an armistice in the meanwhile, the Germans required the surrender of Strasburg, Toul and Verdun. This is the German account. On the French side, it is asserted that Mont Valerien, overlooking the Bois de Boulogne, was also demanded, which appears hardly credible, and which Count Bismarck flatly denies. They affirm, also, that the enemy had declared his intention of asking for the cession of Alsace and Lorraine as far as Metz. Be this as it may, the negotiation has been broken off at its preliminary stage; and as an earnest of their resolution to offer an uncompromising resistance, the Provisional Government has adjourned *sine die* the elections to the Constituent Assembly, which were to have been held on October 2.—The National Committee in a proclamation state that "the inhabitants of Paris, in their exasperation, would rather bury themselves in the ruins of their city than accept such terms. To such impudent pretensions we can only reply by fighting to the bitter end. "France accepts the contest, and relies upon all her children."— Strasburg and Toul, two of the strongholds demanded by Count Bismarck, however, speedily fell into the hands of the Germans, the former on September 27, when 451 officers and 17,000 men were taken prisoners, and the latter four days previously.

General De Wimpffen has published a letter which puts the conduct of the (then) Emperor of the French before Sedan in a much less creditable light. It will be remembered that when asked about the surrender, Louis Napoleon replied that he had no command, and that on that plea he left the disagreeable duty of capitulation to a General (General De Wimpffen) who only assumed command on the day of battle in consequence of Marshal MacMahon's wound, and who had not joined the army engaged till about forty-eight hours before the engagement. General De Wimpffen now tells us that the ex-Emperor, though repudiating responsibility, in relation to the capitulation, took responsibility, and took it out of his hands, in relation to the circumstances which preceded the capitulation. The note forwarded to the Emperor by General De Wimpffen before the close of the battle of Sedan ran to this effect:—"I have ordered General Lebrun to attempt to pass through the Prussian lines in the direction of Carignan. Let your Majesty place yourself among my soldiers; they will consider it an honour to open for you a passage." "The object of this invitation," says General De Wimpffen, "was to spare the Emperor the pain of being made a prisoner. . . . to make use of his prestige in order to facilitate a combined movement, without which it was impossible to cut through. The Emperor did not consent to that proposal, and ordered the white flag to be hoisted unknown to me. At the same time, His Majesty sent an envoy with a flag of truce to the Prussian head-quarters. In spite of my protest and refusal to negotiate, the white flag was not lowered." Such conduct strikes us as altogether mean. To throw on an inferior officer a very painful responsibility, without even giving him the power corresponding to such a responsibility, is unworthy of any ruler, and will sink Napoleon III. even lower still in the opinion of France.

Dr. Russell, in a letter to the *Times*, from the Crown Prince's head-quarters, dated Coulommiers, September 16, gives an illustration of the ex-Emperor's military ignorance and incompetence which is quite astounding. He tells us that he is in a position to give an accurate version of the conversation between the Emperor and the King of Prussia at the interview before Sedan on the day after the surrender, and he asserts that this was part of the conversation:—"Prince Frederick Charles decided the fate of the day," remarked the Emperor. "It was his army which carried our position." "Prince Frederick Charles! I do not understand your Majesty. It was my son's army which fought at Sedan." "And where, then, is Prince Frederick Charles?" "He is with seven Army corps before Metz." At these words, says Dr. Russell, "the Emperor started and recoiled as if he had been struck; but he soon recovered his self-possession, and the conversation was continued." The excuse for such portentous ignorance, if excuse there be, is that some of the Army corps which first attacked Marshal MacMahon's on the line of the Meuse were corps which had originally belonged to the army of Prince Frederick Charles, but had been transferred to the army of the Prince of Saxony. Such was the sort of ignorance which first produced the war, then caused the French failure, and finally produced the French collapse. Napoleon III. was the representative of his army and kingdom.

—*Times of India*: "The true account of the assassination of Ma is, that as he was passing through a door way leading from the parade ground, a man knelt before him and asked for justice. The Viceroy stood still, and asked who had wronged him. At this instant, another man, the assassin, who had hitherto concealed himself behind the wall, sprang forth and dealt him a back-handed blow with a short knife. The Viceroy grasped the arm of the man, and instantly fell down, still, however, keeping hold of him. The prisoner seems to be a most resolute fellow, and does credit to the man who selected him for the deed, if he really was selected, and did not do it of his own accord. He is as firm now that the excitement is over as he was whilst in the height of it, and still persists in refusing to give any Kow-kung. At first he said that he would make a statement, if they would send for the Tartar General; but afterwards when he arrived, he repeated that he would make no Kow-kung.

—*Pioneer*: "The most important man in China just now is Tseng-kwo-fan and his claims to importance are—(1) that he massacred a few Europeans, and was not punished for it; and (2) that he refused the ultimatum of the French Minister, and has not been compelled to accept the alternative. These claims are certainly strong ones, and if we were Chinese we should appreciate Tseng-kwo-fan, but being merely Englishmen we cannot confess to much admiration of the official ruffian, who superintended the murder of Alice Sullivan, and who is preparing, after his fashion, for war with the civilized world. But is he likely to be opposed? It really seems not. The French Minister after having twice modified his ultimatum has, to all appearances, collapsed entirely. The American Minister has, it is said, been satisfied, for the chapels burnt, with money; the Belgian Minister has written a vigorous protest and—got no answer; and the English Minister has done—what? This is the question—what *has* Mr. Wade been doing? Certainly, no good to the English name

Bombay Gazette: "A dreadful accident occurred early on Friday morning to the train which left Madras on Tuesday evening with the mails for Bombay—all the more dreadful perhaps on account of the uncertainty as to the number of lives lost. Heavy rain on this side of Cuddapah appear to have flood . the river Pennar and its feeders to such an extent as to wash away a bridge on the through line near that place, so that the mail train was precipitated into the swollen river. The loss of life, it was feared, was considerable: and on Saturday, Mr. Stuart, Postmaster in Bombay, received a telegram informing him that the mails which had been in the train appeared to be lost. The above intelligence shows that a very lamentable accident has occurred; but we have not as yet been able to ascertain further particulars. Cuddapah, we may add, is 161 miles from Madras, and 96 miles from Gooty, the furthest point to which the Madras line is opened."

Tuesday, October 25.

—*Times of India*: "We greatly regret to learn that the new arrangements for the mail train service between here and Jubbulpore are not yet definitely fixed. When we last mentioned the subject we had the best reason to believe that the plans were settled, and we knew the G. I. P. were prepared to carry them out from the 1st November. At the Conference at Allahabad this Company agreed to accept forty minutes as the time to be allowed at Jubbulpore between the arrival and departure of the East Indian and G. I. P. Companys trains. Subsequently, however, this interval, without any communication with the G. I. P. Company, was considerably curtailed; the up train was reduced to a half of *ten minutes only*; and it could not be supposed that passengers, who had been travelling all night, and in the case of those from Calcutta for two nights and the previous day, would be satisfied with that interval at Jubbulpore for the various arrangements which are so necessary for comfort in these long journies, and for breakfast; besides which, it would have been quite impossible for the mails, luggage, &c., to be transferred at Jubbulpore from the East India trains to those of the G. I. P. Company in that time. Their trains could not therefore by any chance have kept time."

"The Oriental College has been formally opened at Lahore. On the 17th instant, there was a great gathering of undergradates (Moulvies and Pundits) the professorial staff, 'Raises of Lahore,' and representatives of Government. The building was duly inspected, inaugural addresses were delivered, the Commissioner being one of the principal speakers. Also 'a syllabus was distributed,' and a sketch of the studies to be pursued was given by the Registrar. Education in Lahore is in a healthy condition. They have special morning classes at the colleges."

"We learn that the Bombay Government have engaged two or three vessels for the transport of troops to China. The names of the steam-ship *Mauritius* and the ship *Calcutta* are mentioned among the vessels chartered for the above purpose."

"The Austrian Lloyd's Steam Navigation Company is resuming its monthly line of steamers between Trieste and Bombay *via* the Suez Canal. A steamer is to leave Trieste for Bombay on the 10th November and to return from this port about the middle of December."

"Deewalee Illumination: Yesterday was the principal day of the Deewalee holidays. Contrary to the expectations of those who knew something of the heavy losses which have overtaken the commercial classes, the illuminations last night and the outward signs of festivity and rejoicing on the Hindoo new year's day were very general and encouraging. The ranges of Hindoo dwellings and shops from Bazaar Gate to the Moomba Chowkey, and further up, looked gaudy with the effects of paint and pictures during the day, and were the principal places of attraction by their illuminations at night. The gas illuminations at the new Cloth Bazaar were specially worthy of notice."

"*The Hydrabad Crescent* says: A Mahomedan in the City having suddenly died, the relatives hurried on the burial ceremony and the deceased was conveyed to his last resting place attended by a number of his friends who assisted in laying him under the sod. After this last tribute had been paid to the deceased, the party set out towards home, when one of them, an Arab, on looking for his dagger, missed it. He conculuded that it must have fallen into the grave of his deceased friend, and, not wishing to part with the article which was an heir-loom of great antiquity he returned alone to the grave and set lustily to work, removing the earth until he came in contact with the corpse, when he fancied he saw a movement in the body, and to convince himself the more fully he suspended his digging operations, when suddenly, with an unearthly yell, the deceased sat upright. This was too much for the Arab, who with a single bound cleared the grave, and made his way, home with all the alacrity he was capable of.'"

"The following extract from a Simla letter to a Calcutta contemporary throws some light on the tragic story we published on Saturday last:—'Simla has been disgraced by a most horrid murder. The wife of a compositor, named Sealy, was murdered, and suspicion rests upon one Reed, who was arrested in the act of committing suicide. It appears that Reed was home on that day while Sealy was at office (he being a fellow-lodger with the Sealy family) and the marks of blood were treaceable from Reed's room to where the unfortunate woman fell dead. It is supposed to be the result of a love affair. The woman struggled desperately, and received several deep and fatal stabs.'"

—*Pioneer*: "Australia is determined, it would appear, not to invaded unawares. A Captain Gilmore has been despatched to Galle, there to wait for European news, and, should he hear that England has been entangled in hostilities, to come back as quickly as he can, that Australia may have

time to prepare for the foe. This apprehension of complications is sufficient explanation of the armament bills which have lately been before the Parliament of New South Wales."

—*Home News*; India Civil Service Examinations: "It is stated that all future candidates for the Indian Civil Service, will have to make a payment of £5 by way of earnest of their intentions. It is supposed that this rule has been introduced for the purpose of checking those who present themselves for examination without the least possible chance of success. It has been further arranged that for the future no exception as to the deduction of marks shall be made in the subject of mathematics."

"Considerable apprehensions are still entertained here in usually well-informed circles, that Russia seriously contemplates seizing Mongolia; and no doubt if she made up her mind to the enterprise, she will not probably meet with any insuperable difficulty in carrying it out. The other great European powers, who might under ordinary circumstances, endeavour too make themselves heard in the matter are much too occupied at present with more pressing affairs nearer home to create any serious obstacle to Russian aggression in that direction. Besides, it has become an article of creed with a certain class of politicians, that Russian conquests in Asia mean the extension of civilisation, and can in no wise be inimical to British interests. Nevertheless, there are a good many who do not contemplate with unmixed satisfaction the annexation to the Russian Empire of a large slice of Chinese territory."

"A telegram from Berlin, dated Sept. 28 arrived in London the same day, informing us that Strasbourg capitulated the day before at 9 p.m. At two o'clock a. m., Strasbourg surrendered to Lieutenant-Colonel von Leszynski, and at 8 a. m. it was occupied by the German troops—415 officers and 17,000 men including the National Guard, laid down their arms.

"It is reported that the inhabitants of the city driven to desperation, succeeded in hoisting the white flag on the cathedral, but that Governor Uhrich ordered its removal. It is believed that he was compelled to surrender by the pressure of the inhabitants and the garrison. Great rejoicing here. The capitulation, is regarded as a triumph of the Baden troops. A salute is being fired, and the bells are ringing"

"The Duke of Mecklenburg-Schwerin writes to his wife as follows:—'Join me in thanking God upon our knees for His great mercy in saving me and my army at the moment when the citadel of Laon exploded. You have doubtless heard of this catastrophe through the King, nevertheless you may be perfectly reassured as to the safety of myself and my officers. With the exception of Major Schonfels, who will probably not be able to rejoin us for three or four weeks, we arrived here by carriage, and it was only on the day of the catastrophe that I was obliged to give up my command for a few hours, owing to the pain in my right thigh being so violent that I could not stand. I went to bed and had my wound examined by the doctors.'"

Wednesday, October 26.

—*Times of India*: "Lloyd's agent at Calais reports that the police at Calais have received instruction not to allow any Frenchman to embark, whether provided with a pass-port or not."

"A native woman, named Doorgie, about 30 years of age, attempted to commit suicide yesterday, by throwing herself into a well at Colaba. She evidently committed the crime while in a state of delirium, and as she appeared to be suffering from fever when rescued by the bystanders, she was at once sent to the J. J. Hospital where she is now doing well."

"Income-tax Prosecution.—The Bengal Board of Revenue has issued the following orders on the subject of Income-tax Prosecutions:—All officers engaged in conducting proceedings under the Act are informed that although the prosecution of defaulters at the end of the periods prescribed for payment of the tax imposed upon them must be invariably resorted to, the prosecuting officer is authorized, on good and sufficient cause being shown for delay in payment, to withdraw the prosecution, and accept payment. In order, however, to prevent any injudicious use of this power, the Board prescribe that no prosecution, under sections 31 or 38 of the Act, shall be withdrawn except with the sanction of the Collector of the District; and that that sanction shall not be accorded in any case unless the amount of the tax assessed shall have been before paid by the assessee or be offered in payment at the time. Collectors should, at the same time, carefully watch the institution of prosecutions by their subordinates, and enquire into the cause of any extensive resort to that method of enforcing the tax."

"A proclamation by the German authorities in Alsace and German Lorraine announces that the arrangements for elementary education hitherto existing will be continued, except that the academies at Strasburg and Nancy will cease to appoint inspectors. The teachers are directed to apply themselves with zeal and affection to the instruction and training of youth, and to manifest by their own conduct that they are conscious of their honourable and influential calling."

—The *Deccan Herald* gives the following explanation in regard to the Dewalee Holidays:—"The word Dewalee is formed from dipa a lamp, and ali a row, and is held on the new moon of *Kartik*, in honour of the goddess Kale, or Bhawani, who is said to love human sacrifices. It is also in honour of Vishnu's victory over the demon Taraki. One good thing about this feast is that in it the native houses are thoroughly purified and white-washed. All the merchants close their accounts, and get new ones for their offices, on the great day of the Dewalee."

—The *Sindian* announces, as its last news from the unquiet districts beyond the Sind frontier, that the Nawaub of Sonmeanee has been put to death at that place by the people there over whom, by a polite fiction, he was supposed to have jurisdiction. This is bringing the affairs of Beloochistan home to ourselves, for Sonmeanee is a telegraph station of the Indo-European Company, and is only about sixty miles distant from Kurrachee. Perhaps the Belooochees may have more respect for a telegraph post than for a Nawaub; but it seems there is going to be some fighting at Sonmeanee in consequence of this murder. The tribe of Boorahs who committed it have taken possession of the town, and the Shah Gazee of Beila has sent a force of 700 men to drive them out. They, for their part, are said to be making preparations for a desperate struggle "in which they will be resolutely assisted by the whole of the tribes in the adjoining districts." As the Boorahs themselves number 5,000 and are fortifying themselves in the town, it may be presumed that the 700 men sent against them will have a harder time of it than the Prussians before Paris.

The Germans newspapers complain that since the proclamation of the Republic the attitude of the lower classes in France towards the invaders has become far more hostile. Attacks on the troops are frequent. At Rheims a dragoon was fired at from a cafe, for which outrage the town was ordered, as a punishment, to supply 2,000 bottles of champagne. At Epernay an officer riding at the head of a patrol sprang into the railway station before his soldiers could follow him. A number of people closed the door, dragged him from his horse, and murdered him. The offenders could not be discovered, but as the population were not participators in the act the only penalty was a contribution of £12 000. At Boursault the military chest, containing £1,600 was stolen from a cheateau by three of the proprietor's servants. Thanks to a threat of burning down the house and to the efforts of the priest and inhabitants, the rogues were discovered, as also the money all but £16, which the proprietor made good. In the neighbourhood of Rebais some peasants erected barricades with poplar trees, fired on the advancing troops and wounded five soldiers. They were captured, and will be tried by a military tribunal.

—*Pall Mall Budget*.: "The fortifications of Paris have shown their value already. To them alone it is owing that the Germans have not been in possession of the town for more than a week. In 1814 half a day's fighting about the heights of Montmartre compelled the city to capitulate. In 1815, a range of earthworks, constructed from the beginning of the campaign created some delay; but their resistance would not have been very short had it not been for the absolute certainty on the part of the allies that the city would be handed over to them without fighting. In this present war, whatever the Germans may have expected from diplomacy has not been allowed to interfere with their military action. And this same military action, short, sharp, and decisive up to the middle of September, became slow, hesitating, *tatonnante* from the day the German columns got within the sphere of operation of that immense fortified camp, Paris. And naturally so. The mere investment of such a vast place requires time and caution, even if you approach it with 200,000 or 250,000 men. A force so large as that will be hardly sufficient to invest it properly on all sides, though as in this present case, the town contains no army fit to take the field and to fight pitched battles. That there is no such army in Paris the pitiable results of General Ducrot's sally near Meucon has most decisively proved."

Thursday, October 27.

—*Times of India*.—"On Tuesday last, a Hindoo boy, while passing near the Cowasjee Patell tank, was knocked down by a phaeton. He received a severe wound in the head, and was removed for treatment to the Jamsetjee Hospital. —Another Hindoo, while going along the Esplanade road in a state of intoxication, was knocked down by a carriage the same day, and being severely injured, was removed by the police to the Jamsetjee Hospital."

"It is our duty to direct public attention to a brilliant act of sailor-like humanity which deserves record and reward. The second officer, Mr. Steward, of the B. I. S. N. Co's steamer *Kurrachee*, behaved nobly during the Regatta. A boat containing a few European soldiers capsized under the lee of his vessel, and pitched all its crew and passengers into the water. This brave young officer rushed into the sea and was successful in saving the drowning men. We trust the gentlemen who compose the Committee of the Regatta will take prominent notice of this young gentleman's gallant conduct. We understand that two similar accidents occurred to native boats and passengers, but fortunately no lives were lost."

Friday, October 28.

—*Times of India*: "The fall of rain at Egutpoora, in the Nassick collectorate, till the 15th October, amounted to 98 inches and 83 cents."

"We learn that Mr. George Taylor, Barrister-at-Law, has been appointed to act as First Judge of the Small Cause Court during the absence on leave of Mr. O'Leary."

"Yesterday morning the body of a Hindoo woman by name Tooke, was found lying dead among the rocks at Middle Colaba with the face buried in the sand."

She had been eating opium.

The Republic," says the "Indian Daily News," "was proclaimed at Chandernagore on the 18th instant.

Margaret Waters and Sarah Ellis, sisters, were convicted of the crime of "baby-farming" on Friday, the 23rd ult., and sentenced, Waters to death, and Ellis to imprisonment for eighteen months.

TELEGRAPHIC NEWS.

London, 21*st*.—Several foreign personages passed between Paris and Versailles on the 14th and 15th; it is supposed in connection with peace negotiations.—The garrison of Neuf Brisack have made a successful sortie, killing and wounding 200 Germans.—On the night of the 18th, two attacks were made by the Prussians on the outlying Paris positions, but were repulsed with loss.—The bombardment will be preceded by a summons to the city to surrender.—A Balloon which left Paris on the 18th inst. brings a Circular of M. Jules Favre declaring, that France would prefer her present suffering, rather than yield to Prussian ambition. —General Boyer has returned to Metz with the Prussian terms of capitulation.—Energetic defensive preparations are being made in Normandy. —50,000 Mecklenburgers are advancing on St. Quentin.—Lyons is being provisioned for two months.—The Germans are threatening an advance on Bourges.—Telegrams from Versailles dated yesterday state that a heavy cannonade took place on the night of the 19th.—A sortie was made towards Chevilly, but no losses were sustained.—The steamer *Cambrica* has been wrecked on the Irish Coast—170 persons perished.

22*nd*.—An armistice granted at Meziéres has expired. The garrison is estimated at 5,000 men. The bombardment will commence shortly.—48,000 troops with siege artillery are investing Bitsche.—The Prussians are three kilometres from Amiens.—The Mission of Count Keratry to Madrid to ask assistance has failed. —Advices from Versailles dated 28th, state that a sortie of twelve battallions and 40 guns to-day from Mont Valerien was repulsed after three hours fighting. One hundred prisoners and two guns captured.—The Prussians have occupied

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Saint Quentin after a short cannonade.—It is reported that General Boyer, who recently left Metz, is coming to England on a mission to the Empress Eugenie.—Advices received from Berlin, state that French desertions from Metz through hunger are increasing. The health of the German troops is improving.—Advices from Tours state, that the army of the Loire continues to receive reinforcements. It is reported that the morale of the troops is very good.

23rd.—England has proposed an armistice between the Prussian and French Governments in order to allow the convocation of the French Constituent Assembly. Austria and Italy support England, and Russia acts in the same sense separately.—Prussia declares her willingness to accord an armistice provided the principle of cession of territory be admitted.—Chartres having been invested by 20,000 Germans has surrendered by arrangement.—The Germans have imposed an indemnity of two million francs on Saint Quentin.—The Italian Prince Amadeus has accepted the candidacy for the Spanish throne.—The Prussians continue levying large contributions at Orleans and in the neighbourhood. They show no intentions of evacuating the town.—The superior French commands have now been definitely fixed as follows:—The North under General Bourbaki with head-quarters at Lille; the West with head-quarters at Le Mans; the centre under Baron de Polhes with head-quarters at Bourges, and the East under General Cambriel with head-quarters at Besançon.—It is reported that Turkey and Greece have concluded an offensive and defensive alliance against any power threatening the conquest of the East.

24th.—The proposal made by England for an armistice between France and Prussia was telegraphed on Friday last to Berlin and Tours. Great hopes of a favorable result are entertained.—It is stated that the Government at Tours are favorable to the proposal.—Advices dated Besançon, Saturday, state that severe fighting took place all that day, near Vesoul. The result is not yet known. —Constant fighting is being carried on in the Department of Eure, where the women and children are rising.—A French loan of 10 millions sterling has been issued in London.—Nothing new concerning the negotiations for an armistice has transpired.—The Germans have evacuated St. Quentin, quitted the vicinity of Amiens, and abandoned the siege of La Fere. They are concentrating their forces at Laon. Parallels have been opened at Schelestadt.

25th.—The desertions from Metz are increasing. The troops are reported to be starving.—It is reported that Prince Frederick Charles and suite have proceed to Metz.—A French sortie has been repulsed near Joinville.—General Burbaki is taking active measures for the defence of Lille.—M. Thiers has accepted the mission of negotiating an armistice with Count Bismarck, after consideration with the Paris Government.—It is rumoured, that negotiations are taking place for the restoration of the regency of the Empress Engenie, the object being to conclude peace with a legal Government. It is stated that the Empress refuses to become a party to these negotiations.—Schelestadt has capitulated. 2,400 prisoners and 120 guns were captured.—All the Indian mails are now being sent via Brindisi.—Advices from Tientsin, dated the 7th instant state, that a Chinese army has been sent there. Taken (query the Taku) forts have been armed and provisioned.

26th.—No further news has been received regarding the progress of the peace negotiations.—The Commandant of Verdun has issued a stirring proclamation to the besiegers, declaring that he will fight to the last. The Municipality of the town is raising a corps of Artillery and Engineers.—The Prussians have retired from Besançon. A victorious engagement of the Baden troops is reported, 18 officers and 200 men were captured.—M. Thiers is awaiting a safe conduct in order to proceed to Paris.—No material change has taken place in the military situation.—A strong force of Germans occupy Orleans.—The Germans are making requisitions round Chartres. —Marshal Bazaine has proposed to quit Metz with his army, on condition that they do not fight for three months, and that the original garrison be left in position. The proposal has been declined but negotiations continue.

27th.—General Werder reports, that the fighting on the 22nd instant resulted in the French Army of the East being driven back to Besançon.—The Prussians at Saarbruck have ordered provisions to be ready for Metz, after the capitulation of the fortress.—M. Thiers has left Tours and gone to Paris whence he will proceed to Versailles.—It is reported that the French provisional Government are determined not to subscribe to any conditions involving a cession of territory.

Shanghai, 22nd.—A Chinese mob have pulled down a Catholic Church at Wooching on the Poyang Lake, no one was hurt, but fears are entertained for the safety of the Missionaries and their establishments at Kinkiang. The rioters were perfectly organized.—A correspondent of the *Courier* writing from Tientsin on the 17th says that the two Magistrates, namely the ex Fu and the ex Hsien, have been arrested and are to be sent to Pekin to-morrow along with such other murderers as have been arrested during the month. This has come through foreign official channels and is confirmed by the natives to-day. One of the rioters has committed suicide in prison. It is said that some strong representations of the British Minister had the effect of rousing the Chinese Government to this unexpected state of activity. It is thought at Pekin that the two above named Magistrates will be given up if Count Rochechouart will promise that nothing and no one else will be demanded of them.—The rumour that Prince Kung and Ting Futai had been assassinated is incorrect.

PASSENGERS SAILED.

Per *Hindostan, 23rd:*

For Southampton.—Miss. Harpur, Mrs Dewar and infant, Col. W. B. Marshall, R. A., Mrs. Hodgson, Miss Currie, Mrs. and Miss Allen, Mr. James Brookeby, Mr. A. W. Hughes, Mr. W. C. L. Floyd, Mr. and Mrs. T. B. Curtis, Captain Phillips, Assistant-Surgeon Cullinan, Captain C. P. Roberts, and Mr. Richard

For Suez.—Mr. J. Sladeu, Mr. F. E. Buyn, and Mr. Hafiz Syed Ahmed and servant.

PASSENGERS ARRIVED.

Per *Golconda, 22nd:*

From Southampton—Mr. and Mrs. Robinson, Miss Robinson, Mr. and Mrs. Murray and 2 children, Mr. and Mrs. Porch, Mr. D. Anderson, Mr. James, Mr. Deas, Mrs. Martin, Mr. Harrison, Lt.-Col. Smith, Col. Hicks, Mr. and Mrs. Pilcher and child, Mr. and Mrs. Parsons, Mrs. Adams, Miss Low, Mr. and Mrs. Gunn, Miss Francis, Miss Worgan, Miss Trevenan, Mrs. McGregor and infant, Miss Moyle, Miss Skardon, Dr. and Mrs. Mennie and child, Mr. and Mrs. Stewart, Capt. de Montmorency, Mr. de Montmorency, Mr. Terry, Mr. Draper, Major and Mrs. Biden, Major-General and Mrs. Tytler, Mrs. Anderson, Mrs. Prichard and 2 children, Mr. and Mrs. Runciman, Mr. A. Anderson, Mr. and Mrs. Mackenzie, Mr. and Mrs. Highet, Mr. Martin, Mr. Lowe, Mr. Neuberg, Mr. and Mrs. Smith, Mr. Soundy, Major Jenkins, Dr. Macdonogh, Mr. J. Leggatt, Mr. and Mrs. Macaulay, Mr. C. Legratt, Capt. and Mrs. Bunbury, Mr. Howell, Mr. Beatson, Mr. J. Omerod, Mr. J. Chalmers, Mr. Austin, Mr. Douglas, Mr. G. M. Rivaz, Mr. C. M. Rivaz, Mr. Ellis, Mr. and Mrs. Betesh and 2 children, Mr. W. H. Prowett, Mr. Inglis, Mr. T. Hamilton, Mr. W. Lawther, and Col. McHutchin.

From Suez—Mr. and Mrs. Trunnell, Mr. Grant, Lieut. G. Tucker, Mr. Carlisle, Rev. J. Ross, Miss Von Kern, Mr. Graf, and Col. Macpherson.

From Marseilles—Mr. and Mrs. Tait.

DOMESTIC OCCURRENCES.

BIRTH.

TAYLOR—Sept. 25th, at Brighton, the wife of Andrew Taylor, of a daughter.

MARRIAGES.

FRANK—VON KERN October 26th, at the Chapel of the Free Church Mission, by the Rev. R. Stothert, the Rev John Frank, of the German Mission, Ryepore, to Hulda, third daughter of the late, Major Von Kern, Prussia.

BECKE—LOW—Oct. 26th, at the Cathedral, Bombay, by the Rev. C. H. Johnston, John Becke, Esq., Captain Bombay Army, to Rosina Elizabeth, only daughter of the late Archibald Low, Esq.

LORD—LUCAS—Oct. 20th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, A. M., Senior Chaplain, Surgeon-Major R. G. Lord, M. D., Civil Surgeon, Poona, to Anne Maria, third daughter of Robert de Neufville Lucas, Esq.

DEATHS.

HINTON—Oct. 26th, at Byculla, Mary, the beloved wife of Henry Hinton.

TREVOR—Oct. 24th, at Baroda, Eleanor, infant daughter of Captain W. G. Trevor, Bombay Staff Corps, aged 12 days.

Advertisements.

BOMBAY BAPTIST SERVICES LORD'S DAY
11 A. M. at 1 Grant Buildings Colaba.
6 P.M. at 4 Clare Road, Byculla.
N. B.—The Rev. Mr. Bailey (Orissa Mission), will conduct the service on next Lord's-day evening, the 30th instant, at Byculla.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1871, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1870. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished,

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As the rates for the most of the above have been reduced, it is requested that payment may be made before January 31st, 1871. Supplies required for distribution (a dozen or more copies) will be furnished at a discount of ten per cent.

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